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RELIGIOUS.

DR. WAYLAND ON THE SABBATH.

The arguments and Christian sentiments which follow are contained in the Circular Letter of the Warren Baptist Association, adopted at their late session in Newport. The letter is from the pen of the President of Brown University.—*Boston Rec.*

DEARLY BELOVED BRETHREN,

In this our annual letter, we propose to present before you, some considerations upon the *obligations* to observe the Christian Sabbath; and upon the manner in which this duty is to be performed.

1. *The obligation to observe the Christian Sabbath. We shall here attempt to show that God has ordained the sanctification of the seventh part of time, and that it is our duty to set apart this portion of time to his service, in the same manner as it is our duty to honour our parents, or to obey any command of the Moral Law.*

I. The first mention of the Sabbath is made in Gen. ii. 3. "And God blessed the seventh day and sanctified it, because that in it He had rested from all his work, which God created and made." Now these words certainly mean something.—They surely mean exactly the reverse of what would have been signified, by saying God did not sanctify the day nor bless it. By sanctifying a day, we suppose is intended the setting it apart from a common to a peculiar use, and specially setting a thing apart from a common use to the service of God. This, if the word mean any thing, is the meaning of it here. And it is to be observed, that this announcement was made not to the Jews, nor to the Gentiles, but to the whole human race. If God set apart the day, then the day is set apart, and if we do not so improve it, we violate the plain command of our Creator and our Judge.

2. We find the same precept set forth more minutely in the Decalogue. Exodus, xx. 8—11: "Remember the Sabbath day to keep it holy.—Six days shalt thou labour and do all thy work. But the seventh is the Sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy man servant, nor thy maid servant, nor thy cattle, nor thy stranger that is within thy gates; for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: Wherefore, *the Lord blessed the seventh day and hallowed it.*" We behold here an express command given, remember the Sabbath day, *to keep it holy.* This is found as a part of the Decalogue, and we have no more reason to consider it ceremonial, than the command which immediately follows it, to "honour thy father and thy mother."

Besides, not only is the command given, but the reason is annexed, that God had *blessed and hallowed this day*, the same reason as is given in the original mention of the institution. This surely looks like any thing else, than a ceremonial and mutable requisition.

But still further, it is worthy of remark, that the command is so given in the Decalogue as to extend its benefits to even the brute creation. We are forbidden to employ our cattle. They have a right by the special enactment of God to rest during this portion of time. If we employ them on this hallowed day, in any works but those of necessity and mercy, we violate the rights given them by their Creator. In other words, the whole scope of this commandment seems plainly to teach us, that God has constructed this whole system, material as well as moral, on the principle of devoting one seventh part of time to rest, and that this principle, so far from being applicable to a particular nation, is applicable to all nations, and even to the irrational animals below us.

We are aware that to these considerations it has been objected, that when the command to observe the Sabbath is repeated in Deuteronomy, another reason is given to enforce obedience, namely, that they had been strangers in the land of Egypt. We think the objection, however, to be of no weight. The general reason that God had sanctified the Sabbath, cannot be invalidated by a subsequent, special, and additional reason given to a distinct and small portion of the whole human race. Because a second reason bound the Jews to obedience, it does not follow that all men are not bound by the first.

Nor ought it to be forgotten, in this connexion, that there is nothing in the writings of the Prophets, to encourage the belief that the obligation to obey the Sabbath was ceremonial and temporary. Some of the most solemn warnings in the Old Testament Scriptures are directed against those who violate this commandment; and the choicest blessings, both temporal and spiritual, are promised to those who obey it. It would not be easy to find any merely ritual observance which God has honoured with so particular marks of care, and which he has guarded from violation by such reiterated, and so solemn admonitions.

The state of the question as it stands in the Old Testament seems to be this. God did in the beginning, before the fall, set apart for his service one day in seven, and of course it is so set apart; in giving the Law, He incorporated with it this commandment, and revealed his will more fully, but giving the same reason, namely, that he had hallowed it; and he continued to remind his people of their duty, by afflicting them with the most terrible judgments whenever they habitually violated it; and by blessing them abundantly whenever they obeyed it.

But it will be asked, is not all this done away in the New Testament? We answer no, far from it.

1. If, as we have endeavoured to show, the requirement to observe the Sabbath be moral, it cannot be done away in the New Testament; for the moral laws of God are immutable. Nothing except what was national and ritual was abolished by the coming of Christ. The moral laws form a part of the system of the universe, and cannot be done away until the whole of the system be changed.

But it will be asked, why was not this commandment repeated in the New Testament? We answer, the New Testament always proceeds upon the supposition, that the Old Testament is previously known. Its object is not so much to furnish new laws of conduct, as to present new motives for obedience to those which have been already revealed. In this case, supposing the commandment acknowledged, the New Testament would fill the soul with such desires for communion with God, and such views of the vanity of this world, that the Christian should esteem a day spent in the courts of the Lord better than a thousand, spent either in the business or the amusements of a world that perisheth. But in fact, the whole question is briefly summed up in this. Is the command to observe the seventh part of time in the service of God, found in the sacred Scriptures? If it is, it matters not where it is inserted, or why it is not inserted somewhere else; it is binding upon the conscience of every man, who takes the Bible as the word of God.

But take the other side of the question. Suppose that this as a command is done away, and that it is left purely to our voluntary choice, would this materially vary the nature of the case? Suppose that God had said, I do not now require the seventh part of time at your hands, but I have sent my Son to die for you; I give you the exhaustless theme of Redemption as a subject for your meditation, I place you in a world where you are continually in need of strength from above, to preserve you from eternal death, and I ask you what part of your time, as a free-will offering, you will devote exclusively to my service? Will any one say that his soul does not need such an institution as that of the Christian Sabbath? Will any one say that its observance is not necessary to the very continuance of religion? Will any one say that he loves the Saviour, or desires to ensure his favour, and yet prefers the business or amusements of time, to communion with Christ in secret, or in the ordinances of his house? Such a man can have little reason to believe that he is preparing for the Sabbath, which in another world awaits the people of God.

But it may be asked, why was the Sabbath changed from the seventh to the first day of the week? We answer, The particular day of the seven to be observed, may be a matter of ritual appointment. This may have been susceptible of change with the coming in of a new dispensation, while the consecration of the seventh part of time, to the service of God, which is the essence of the thing, was not susceptible of change. And we are, moreover, free to admit, that we do not perceive that the New Testament appoints which day in seven is to be observed. And here we believe, that this is left under the new dispensation to the conscience of the worshipper. He who worships in the Spirit, worships acceptably to God, whether he choose the seventh day, or the first. Expediency, would, however, seem to suggest the propriety of choosing that day, on which he could serve God with the least interruption to others, and with the least inconvenience to himself.

2. The second enquiry is, in what manner is the Christian Sabbath to be observed?

If we would observe the Sabbath acceptably, there are *some things to be abstained from*, and there are *some things to be done.*

1. There are some things to be abstained from.

1. We are to abstain from all bodily labour, except that required by necessity or mercy. This excludes all labour in the several callings by which we earn our subsistence; not only that of the farm and the workshop, but that also of our professions. The physician may visit those patients whose cases absolutely require it, but here he must stop. The farmer must attend to the wants of his brutes, but he must not employ them in labour. The clergyman must not defer until Sabbath, his preparation for the services of the day. That is his week-day business, and if he load the Sabbath with it, he violates the spirit of the command to observe the day.

The same remarks apply to travelling; we ought not to commence journeys on the Sabbath, nor to continue a journey on that day, if it be possible to rest. For this there is a double reason. In travelling, we not only violate the Sabbath ourselves, but we require others for hire to join us in the violation.

Equally is it a violation of the Sabbath to employ persons under our charge in unusual cooking, and other labour not indispensable on that day. God has required that our whole families rest.

But not to our bodies alone does this commandment extend. Our minds are designed to be in a special manner the servants of God. In vain do we draw near to him with our mouth, and worship him with our lips, if our hearts are far from him. It behoves us then to withdraw our thoughts from our business, and cares, and anxieties of the world, and thus we may be prepared to hold communion with the Father of our spirits. Here we see the impropriety on the Sabbath of reading newspapers, novels, or any thing which recalls to our mind the associations of the past or the coming week. Let us keep the day holy unto the Lord.

II. There are many things to be done if we would keep the Sabbath acceptably.

1. We ought to keep the *whole* Sabbath. Let us rise early in the morning, and devote its most calm and solemn hours to communion with God.

2. A large portion of the day is due to religious reflection. The topics suitable for meditation before God are such as these: Our religious progress during the past week, the present state of our hearts, examination into the foundation of our hope, the exercise of penitence for our past sins, renewed dedication of ourselves and all that we possess to God, the immediate exercise of faith upon the Lord Jesus Christ, and aspirations after conformity to his character, or any other suggested by reading the Scriptures, and applying their truths to our own hearts.

3. Another portion should be devoted to reading the Scriptures. This is, of course, the daily practice of every Christian; on the Sabbath, however, we should read more solemnly, more prayerfully, and devote a larger portion of time to the exercise. It is thus that meditation will be assisted, and matter will be afforded for prayer, and our confidence in the promises of God will be rendered brighter and more enduring.

4. Another portion of the Sabbath should be spent in more than usual prayer. As this day is set apart, for the purpose of giving us more leisure for religious duties, it should be so employed. Our prayers should be more intercessory than at other times; we should survey more in detail the several relations which we sustain to our families, our friends, our neighbors, the Church of Christ, the world at large; and every one of them will afford subjects for prayer; while the very act of intercession will expand our benevolence, and fill us with elevated joy, and confident anticipations of the approaching triumphs of the Redeemer's kingdom.

Such are our personal and more private duties. There are others of a more public nature, which we must also notice.

1. The most important of these is that of public worship. Religion calls upon us publicly to confess our sins, to beseech the Divine favour, and in humility to hear the instructions of God's holy word. From thus regularly attending at the sanctuary, nothing but absolute necessity should ever prevent us. It is a bad sign, when a change of weather, which would not keep us from a party of pleasure, or an appointment of business, keeps up from the house and service of God.—The manner in which we may most profitably worship God in public, is sufficient of itself to occupy a separate discourse. We must, therefore, leave it, with this single remark.

Let it be our business to go to the sanctuary earnestly desiring to be instructed, in humble reliance on the Spirit of God, without whose aid no service will ever be useful to us, devoutly praying for a disposition to apply the truth to our souls, and sincerely anxious to obey it in simplicity, and universally, so far as God shall reveal it to us.—With these dispositions we shall hear profitably, and grow in grace and the knowledge of our Lord and Saviour Jesus Christ.

And lastly, there are many duties to be discharged towards others, which are peculiarly suitable for the solemnity of this day. We will only specify two. 1st. The religious instruction of our families. On other days of the week we may plead the hurry of business, or the distracting cares of our station. On the Sabbath, we and our children lay aside every other business, that we may improve in religion. Let us then collect them around us, instruct them in the Scriptures, and thus practically teach them our earnest interest in their souls' salvation. The effect which such instruction will have, is immense. It will impress most deeply upon the mind of the child, the truths of religion, and will engrave upon his memory many a counsel, which will direct him amid the paths of youthful gaiety, and check him when on the verge of alluring temptation.

And 2dly. The instruction of the young in Sabbath Schools and Bible classes, is an employment peculiarly suited for the Sabbath day. Nor let it be supposed that teaching others will have no other effect upon ourselves than to distract the mind. The fact is otherwise. In teaching them, we acquire a deeper knowledge of the Holy Oracles, and are at the same time calling into exercise almost every Christian grace. It has been abundantly experienced that in this employment, he that watereth shall be watered himself. To this duty, then, let some portion of our day be consecrated, and we may confidently hope in this manner for the blessing of the Lord of the Sabbath.

Dearly beloved brethren,—Ought we not to spend our Sabbaths thus? Let us then attempt it. You see that the Sabbath is far from a leisure day to a true Christian. It is a day of leisure to the body, but of intense and prolonged activity to the soul. It is that day in which the child of God holds most active communion with his Father who is in heaven. Let it be a day of *spiritual business* to us. Let us regulate its hours by the principles of spiritual industry. Thus shall we be blessed ourselves and be a blessing to others.

Again, ought we not thus to spend our Sabbaths? Let us deliberately consider. If we thus acted, should we not enjoy more of the presence of God, and manifest to others more clearly the truth of religion? How strong is the obligation then resting upon us to live thus. Let us then commence anew at once. Let *us*. How greatly would our own happiness be increased by so living. Let us in the strength of God thus live, and to his name shall be the glory.

From the Southern Religious Telegraph.

THE GUILT OF DUELLING.

Duelling is murder.—It is considered and punished as a capital crime by the most enlightened governments of Europe and by the Legislatures of several of our states. Some European states have pronounced it treason, punishable with death. "The law of England has justly fixed the crime and punishment of murder upon both the principals and accessaries. The mere act of engaging in a duel, whether the parties receive any wound or not, is (by Statute 1600, chap. 12,) made a capital crime; and the provoker is to be punished by a more ignominious death than the other at the pleasure of the sovereign."* The Legislatures of the several United States have declared it either murder in the first degree and punishable with death; or a modification of murder, punishable with imprisonment, sitting on the gallows, &c. and disqualification for offices of trust and emolument, for life or for a limited time.

2. It is plainly murder by the definition of the common law; for it is "*wilfully and feloniously killing a person upon malice and forethought.*"

3. *Finally, the immutable word of God declares it murder.* "THOU SHALT NOT KILL." This is an absolute and unconditional prohibition.—"*If a man smite any person with an instrument of iron, so that he die; he is a murderer; the murderer shall surely be put to death. And if he smite him with throwing a stone wherewith he may die, and he die; he is a murderer; the murderer shall surely be put to death. Or if he smite him with an hand-weapon of wood, wherewith he may die, and he die; he is a murderer; the murderer shall surely be put to death. The revenger of blood himself shall slay the murderer; when he meeteth him, he shall slay him. And if he thrust him of hatred, or hurl at him by lying of wait, that he die; or in enmity smite him with his hand that he die; he that smote him shall surely be put to death, for he is a murderer. The revenger of blood shall slay the murderer when he meeteth him.—Moreover, ye shall take no satisfaction for the life of a murderer, which is guilty of death: but he shall surely be put to death.*"† Such is the manner in which God has spoken, and manifested his displeasure against this crime.

Duelling is wilful murder.—Because it is undertaken with the expectation and the determination of destroying life. Every challenge contains a proposition to kill or to be killed, so that the act of duelling may be, and often is, as Dr. Dwight observes, not merely murder, but MURDER AND SUICIDE, combined.

It is also deliberate murder.—Either party before giving or accepting a challenge has as much time as he chooses to take, for deliberation; and still more time, after the challenge is given, when either may retract.—That the duellist does deliberate, is plain from the excuses he alleges for his conduct. The duellist also prepares himself for the work of death by deliberate practice in shooting, in order to acquire such skill as will enable him unerringly to direct a bullet through the heart of his antagonist. In short, every one know that all the work of preparation with the duellist, is far more deliberate than even that of the professed assassin.

The extent of this evil is truly alarming.—Eleven or twelve duels, that have come to the knowledge of the writer, have been fought during the last year, in about the same number of our states. There have doubtless been several others, the report of which has escaped his notice. But according to the best data that can now be obtained the number of duels in this enlightened, christian nation, during the last thirty years, is not less than three hundred and fifty or four hundred!

And now, shall this barbarous practice, this privileged murder, continue to be a blot on our national character? It remains for the people to determine. It is confidently believed that nine-tenths of the citizens of the United States are, at heart, opposed to duelling, and that many men, who have been long under allegiance to the "Law of honor" would gladly embrace the opportunity to renounce the tyrant, and use their influence against him. A united and decided expression of public sentiment would soon suppress this practice. Let the people speak out, and their voice will be heard and their influence felt.

The church, too, is verily guilty. She has looked on, year after year, and seen scores and hundreds of human victims deliberately offered to this "Juggernaut of honor"—yea, her very portals have been stained with the blood of these self-devoted victims, and yet she has made no *general* and *hearty* effort to wipe away this scandal from the christian name.—The church of Christ, in some of our states, has indirectly encouraged duelling by neglecting to express her abhorrence of it, and by lauding and voting into office notorious advocates of duelling—men, whose hands, while extended to solicit and receive the vote of the christian public, were smoking with the blood of their last victim!—Reader, I appeal to you as a follower of the meek and forgiving Saviour; Is this right? Is it defensible upon any christian principle?—Can a good citizen, and especially, can a christian conscientiously give his vote for office to a man whose hands are stained with murder, whatever be his talents? He would not vote for an assassin, or a common murderer. And what is the difference? Both are actuated by revenge; and death is death in one case as well as in the other. The motives and consequences are the same in both cases; and these are the only criteria by which we can judge of human conduct. If there is any difference, it seems to be in favor of the common murderer, for he has generally more reason for taking life,—has been excited by deeper injury, and is obliged to go secretly, in the dark, to do his deed; while the duellist goes forth in open day to the commission of his crime, setting at defiance the laws of God and man.

And now, Reader, this subject is commended to your serious consideration. If your lot has been cast where the practice of duelling prevails, you have a solemn duty in respect to it. You are called on to discountenance it, and the false notions which sustain it, and to impress on the minds of your children and of all within your influence, just views of the guilt and consequences of this practice. Consider it well with all its consequences, immediate and remote, temporal and eternal. Bring the subject home and make the case your own. Are you a parent? Then suppose your own son, fallen in a duel, with all the duties he owed to you, to his country, and to his God, abandoned;—that he rushed into eternity with all his guilt upon his soul; without a prayer and without a hope of forgiveness;—and that it must be said of him till his name on earth shall be forgotten, "*He was a murderer.*" Are you a wife?—Then suppose the same of your husband.—A mother? Then look upon your smiling infant in the cradle, and think that those hands now active in playful innocence, may ere long be stained with deliberate and revengeful murder, or think of him fallen on the field of duelling,—the current of life fast flowing from his heart,—in agony imploring pardon with no hope of its being granted and in these circumstances entering into the presence of his judge! Think of these things, and then act as if they were a reality. They may yet be realities to you. C. K. J.

* Edinburgh Encyclopedia.

† Num. xxxv, 16, &c.

REVIVAL PREACHING.

It is obvious, what is the most profitable method of *preaching* the truth. The Saviour preached it without disguise. His message itself was of the greatest importance. And he presented it in a manner so plain that his hearers could well understand him. Indeed, he applied it to their hearts and consciences, as if he meant they should understand and feel it. Nor was this done by accident, or through the least want of discretion. For he *knew* what was the most profitable method of preaching. And he was perfectly disposed to *adopt* it. His example, therefore, exhibits the most profitable method of preaching the truth: viz. to preach such *kind* of truth as is most important and useful; to preach it in the most plain, intelligible manner; and to make a faithful application of it to

tl e hearers, so as to convince them that they are interested, and must hear and obey it. And as he has given every part of the message of his ministers, under the seal of inspiration, their obvious duty is to present this plainly in all its parts; thus declaring *all* the counsel of God, and giving to every one his portion in due season; that by a *faithful manifestation* of the truth, they may commend themselves to every man's conscience in the sight of God. But,

It is equally obvious that this method of preaching the truth will not please wicked men. For the Saviour, with all his wisdom and benevolence, did not please such men.—On the contrary, his preaching often displeased them, more than that of any other preacher. Indeed, it was because he preached the truth so plainly, and applied it so closely to his hearers, that they were angry with him, and finally effected his crucifixion. Nor, with all their wisdom and benevolence, could the Apostles preach the truth in such a manner as to please wicked men. The fact was, with them and their Master, the more plainly they preached, and the more closely they applied the truth, the more wicked men were offended. For it is the naked truth itself, delivered with all possible tenderness and propriety, that gave offence. It was this which condemned them, which exposed their guilt and danger, and which cut them to the heart.

Nor has the offence of the cross ceased. It is as impossible to preach *all* the truth, to preach it plainly, and to apply it faithfully and *justly* to wicked men, at the present day, without giving offence, as it was in the Apostolic age. For it is still the naked truth itself, which is so powerful, which exposes their guilt and danger, and which thus lays them under condemnation. It cannot be preached plainly, and applied justly, and yet be pleasing to such men. It is however, admitted, that the ministers of Christ may preach *some* truths of the Bible, with plainness, and not give much offence to the wicked. And we have too much reason to fear, that there is too much of this kind of preaching; that is, of a kind of preaching, which, though it be the truth as far as it goes, is not the *whole* truth, and is not faithfully applied to the hearts and consciences of the hearers. But let them preach the *whole* truth: that is, every part of it, as contained in the Bible; let them preach this *plainly* and apply it *justly*, and they will give offence to wicked men, as they understand and feel it. It cannot be otherwise. For it is not the preacher, but the truth itself, that condemns them; it is not the messenger, but the message, which stands arrayed against them. When the wicked feel this, they *are* condemned. And the more closely and faithfully it is *applied* to them, the more powerful and offensive it becomes.

Hence, it is consistent with sound wisdom and benevolence, for the ministers of Christ, at some times, to preach those truths, which they know will not be pleasing to the wicked. Christ did this For he always knew when the truth would please, and when it would displease his hearers. He never modified nor kept back the truth, for fear of offending them; but always spoke plainly even when he knew it would give offence to the wicked. His Apostles also did the same. They spoke, not as pleasing men, but God, who trieth our hearts. And they often uttered those truths, which they knew would be offensive to wicked men. They do this, under a sense of duty. For they were not rash, imprudent men; they were humble, judicious preachers of the Gospel; they were of the most perfect patterns of wisdom and prudence, except their Master, which the church has ever witnessed. So that if the faithful ministers of Christ, at this day, may imitate him and his Apostles, it is consistent with sound wisdom and prudence, and even a duty, sometimes to preach those truths which they know will be offensive to wicked men. And if they imitate Christ and his Apostles, in their affectionate tenderness, as well as plainness, they need not fear what men will say of them, or do with them. The Lord will be with them. If they will speak the truth *in love*, and thus impart conviction of their benevolence, they may hope for protection and success.

Indeed, to preach all the truth plainly, and *in love*, and then to apply it faithfully is their indispensable *duty*. It is the *only* way in which they can hope for success or divine approbation. And if those unhappy men, who are yet in impenitence, and who hear the Gospel, would exercise common candor, they would be convinced, that the faithful ministers of Christ could *not* please them, and would not *dare* to please them. Such candor, in their reflections on this subject, would convince them, that so long as they remain impenitent, they cannot *expect* to be pleased with the plain exhibition of truth. It would show them, that so long as gospel ministers remain faithful, they will *continue* to wound and condemn them. For they would see, that it is the truth itself, in all its naked simplicity, which pronounces the condemnation, and which thus occasions offence and misery. I remark, thirdly,

Finally, that the wicked have cause to tremble, in view of the final judgment. Not only the words of Christ, but the whole volume of divine truth, stands arrayed against them. All the curses of the law, and all the denunciations of the gospel, against the enemies of God, are standing against them, and are ready to fall upon them. And if the truths of the Bible, when understood and felt, are so powerful, and bring such distress on the wicked in this world, as has been often witnessed, surely they have cause to tremble, in view of the final judgment. For the power of these truths will never be destroyed nor diminished. They will never be able to overcome them. And if the exhibition of some truths by a fellow-mortal are sufficient to fill them with terror and anguish, how great will be their anguish in the day of judgment when God himself will make a more full exhibition of truth, and a more complete defence of it? At that awful period, the whole system of truth will be vindicated. They will be made to *confess* the truth: they will hear Christ vindicate every part of it; they will hear him vindicate those, who have faithfully *declared* it: and when all this is done, and the guilt of their unbelief and rebellion is unfolded, they will be made to feel the truth of those curses and threatenings, which they have often heard, and as often disregarded. If, then, the word of God is so powerful, let the wicked regard it: let them believe and obey it: lest, when they are astonished and confounded by the power of it, there be none to deliver them from the wrath of God, nor to alleviate the horrors of their condemnation.—*Evangelist.*

From the Report of the

REV. FRANKLIN Y. VAIL,

Secretary of Western Agency of Am. Ed. Society.

Industry, enterprise, and self-denial of young men in the West.

It is a most interesting fact, and one which speaks volumes, respecting the prospective usefulness of this class of men, that most of those whom I have encouraged to commence a course of study, have hitherto helped themselves forward, without any assistance from us, by the fruits of their own industry and economy; and it is their purpose still to do the same; some of them for six months, others for a year, and others for a longer period, and, if practicable, through their whole course of study. We have several young men who, by working three or four hours in a day, or one day in a week, at their respective trades, or employments, are making good progress in study, and supporting themselves without assistance. I could mention a number of interesting cases of those in our colleges, who are now boarding themselves at from fifty to seventy-five cents a week, denying themselves the use of tea, coffee, and sugar, and many other things indulged in by most Christians. These self-denials, you know, are not practised with the prospect of future opulence in their professional career, but with the full expectation of having a practical use, for all such habits in the wilderness, in the log cabin, and among the ignorant and the destitute.

I will mention one case in particular, among many which might be enumerated, which have come under my own eye. In paying a visit to ——— college, a few weeks since, I was introduced to a young man of peculiarly modest and interesting deportment. I had before learned from the President, that he had travelled a hundred miles on foot to get to college: that he had come there with but seven dollars in his pocket, to defray the expense of a four or five months' term; and that he was one of the first men in the institution as a scholar, and a Christian. I was prepared in my interview with him, to witness further developements of his Christian self-denial, not unlike to those of the more sainted missionary of Palestine, when he trained himself on his daily quart of bread and milk, for the honors of treading in the footsteps of his divine Master on Mount Zion, and of ascending with Him from the holy city to the New-Jerusalem above.* Inquiring of him whether he was associated with some young gentlemen who were boarding themselves at fifty cents a week, he replied that, he could not afford to pay his proportion of the expense, and therefore boarded alone. I wished to know if he could board himself for less than fifty cents a week. Here my young brother seemed to hesitate, and was struggling with emotions too delicate and tender to utter. I told him I wished not to scrutinize his circumstances from motives of curiosity, but for his benefit. He could not withhold his heart from his friend. "I will *tell you*," said he, (in accents that melted my soul,) "how I live. I purchase a bushel of corn meal for twenty cents. I get a loaf baked each week for six cents. I live upon my corn bread and water, and it costs me but twelve and a half cents a week! With this fare I am well contented, if I can prepare myself for usefulness in the vineyard of the Lord; and, at the close of the session, I doubt not but I shall be as healthy as any of my companions." While speaking of his health, I was forcibly reminded, in view of his healthful countenance, of Daniel and his associates, who, from motives of Christian self-denial, lived upon pulse, instead of the king's meat. His seven dollars would have carried him very indepently through his term, (his tuition being given him for his services as writing master,) had he not been taxed with now and then, a letter with twenty-five cents postage; each costing him as much as two weeks' board! Although this youthful veteran is determined in future to maintain his habits of self-denial, and to endure hardness as a good soldier of Jesus Christ, yet he will hereafter apply to our Society for a small annual appropriation, if he should need it. My conviction however is, that he will have too many private benefactors to require our public aid. On one occasion, after having mentioned his case to a public assembly, and a liberal subscription had been made on the plan of scholarships, two individuals put into my hands each five dollars to send to the man who lives on corn bread and water! I had supposed, before I met with this fact, that I had known something of difficulty and self-denial in struggling into the ministry; but I now felt ashamed to think, in view of this case, that I had not learned the first lesson of self-denial in the school of Christ. Though candidates for the holy ministry and Christians generally will not feel bound to the strict imitation of this example, yet if our blessed Master did not deny himself too much, when he had not where to lay his head, and poured out his heart's blood for our redemption—if his apostles and martyrs did not deny themselves too much when they laid down their lives for his cause—if our dear brethren and sisters who have left all for Christ, and are wearing out their lives amongst degraded idolaters, under the influence of a sickly sun, and exhausting labors, do not encounter too great self-denials for the sake of Christ and the gospel, and if our beloved young brother in the school of Christ will have no painful regrets at the last day that he has made sacrifices for Christ, and for the salvation of souls; and if no man can be the disciple of Christ unless he deny himself daily, and take up his cross and follow him, ought not all professors of religion seriously to inquire whether they possess and have manifested *any of this peculiar spirit;* and whether they would deny themselves too much, if by depriving themselves of only a few of the *superfluities of dress, and the extravagancies of living, they should convert a perishing world, as they might do in this way, during the present century.*

* Rev. Pliny Fisk.

[From a Correspondent of the N. Y. Observer.]

PITTSBURGH—MEETING OF THE SYNOD—SABBATH SCHOOL ENTERPRISE IN THE VALLEY OF THE MISSISSIPPI.

Pittsburgh, Oct. 30, 1830.

MESSRS. EDITORS—My present letter is dated, as you see, from the Birmingham of the West; from one of the most important places in this great region; from this city of enterprise, of bustle, of steam-boats, of manufactures, and of smoke. And were I to undertake to describe all the curiosities of this place, and to give our trans-Appalachian friends a just idea of them, I should have to consume more than *one* hour in writing, and many sheets of paper. This city (for you know it is a city) stands almost at the head of the great valley of the Mississippi. Its situation at the junction of the Alleghany and Monongahela rivers, which, after their union form the Ohio, is most favorable for trade. The extensive beds of bituminous coal, which are to be found in all the hills around, constitute an inexhaustible source of fuel for the various manufacturing establishments of glass, iron-ware, cotton-goods, &c. &c. From these factories, scattered throughout the city, planted also along each branch of the tributary rivers, and in the towns of Alleghany and Birmingham in the vicinity, are continually rolling up clouds of smoke so dense and dark as almost perpetually to cover the heavens with blackness, and render the residence of strangers at first very uncomfortable. But I ought to add, that as the place is remarkable for health, though it is so *smoky*, and for the fine society of its inhabitants, this inconvenience is soon forgotten, or rather unnoticed.

Some of the arts are carried on to great perfection here; particularly the manufacturing of glass, of hardware, and the building of steam-boats; near *twenty* of which, several of them new, or almost completed, besides others on the stocks, are now to be seen here. These boats, I would remark, are of various sizes, some of them very large, much higher, and more elevated out of the water, than your North river boats. Their appearance also is very different. I cannot describe the sensations which I have often had whilst standing on the bank here, and viewing these boats as they successively come marching majestically up the Ohio, or take their departure from this city for a distant destination, far to the west and south. As they are all constructed on the high pressure principle, it is startling to one not accustomed to it, to hear the terrific sound which the letting off their steam occasions as they are approaching the city, and after their arrival. Their loud, shrill and deepening blasts, reverberated from the high hills which enclose this place, are extremely singular and exciting. And then the laborious *panting*, if I may so term it, which the successive escapements of the steam occasion, seems to convey to your mind that it is some great *living beast* that is gliding, or rather marching along before your eyes, and urging its onward way with much rapidity, and in much apparent *distress*. These western boats appear, much more than those in the eastern waters, to be *things of life, breathing and groaning* as well as *moving*.

There is a College here, incorporated a few years since, and under the instruction of men of reputed abilities. It has about fifty students. There are two Presbyterian, three Methodist, one Episcopal, one Baptist, one Covenanting, one Seceding, and one or two Catholic churches. The last named denomination are erecting a splendid Cathedral on the hill east of the city, and throwing away (as Presbyterians and others are often doing) upon brick and mortar, thousands of dollars which had better be expended in giving the Bible, or other means of grace, to the poor.

The Theological Seminary located here, under the instruction of the Rev. Professors Halsey and Nevin, is an interesting institution, and deserves a far greater interest in the affections and patronage of our eastern brethren, than it has hitherto received. It is, however, yet in its infancy, and is, I doubt not, destined to be very useful. I like the instruction which is communicated here, and the great attention which is bestowed by the Professors, both in their public addresses, and privately, upon the cultivation of piety in the hearts of the precious young men, who are training up under their care for the holy ministry. I wish there was as much anxiety manifested on this point, in all our Theological Seminaries. We should then see more devoted, skillful and successful ministers, and fewer men given to speculation, forever contending for a barren orthodoxy, which is indeed no orthodoxy.

But the principal subject of interest here at this time, is the meeting of the Synod of Pittsburgh, one of the largest Synods, embracing West Pennsylvania, and parts of Ohio and Virginia: which commenced on Thursday, the 21st, and terminated on Wednesday, the 27th Oct. Their sessions were held in the First Presbyterian Church. I will not attempt to give a full account of their proceedings, but only notice such as are likely to interest the church generally. The first part of the session was spent in the usual routine of business. The reports of the Presbyteries contained little that was cheering. Only *two* revivals of religion were reported, and but little was done last year to promote missions at home, and scarcely any thing to promote foreign missions. A little, and but very little, was done to advance the cause of educating young men for the ministry. Friday was devoted to hearing a statement from every minister present of what was done last year in his congregation, for the promotion of four objects, viz. Sunday Schools, Colonization Society, Temperance cause, and the Observance of the Sabbath. I like this regulation much, and although it might seem tedious to go through a list of near one hundred ministers in this way, yet it was so interesting, and the accounts so summary and brief, that I have seldom passed a more interesting day than the one which I spent in listening to these statements.

On the subject of Sunday Schools, there were but few congregations where there was not *something* done. And yet I am pained to say, that there were instances of congregations without *one* Sunday School, and others with only two or three. Yet there was a goodly number in which there are many schools, and where the ministers enter with spirit into the work. It was very noticeable that the *manner* of making their statements on this point, of those ministers who are active in this cause, was very different from that of those who take little or no interest in it. They did not say, "I believe there is one Sunday School," or something like this; or, "We had a school, or several schools, but they have died!" Upon the whole, the Sunday School cause is gaining ground, and rapidly now, as the American Sunday School Union has four or five excellent and efficient agents at work in the bounds of the Synod.

As it regards the temperance cause, there was much in the statements which were made by the brethren of the Synod, to encourage its friends. I should suppose that in the Temperance Societies reported with their number of members, there can not be less than 15,000 persons who have embraced the total abstinence principle. Many facts of a very interesting character were mentioned: such as the diminution of distilleries, &c. In Washington County, which is one of the largest and most populous in the state, it is believed that more than two-thirds of the distilleries have been relinquished! A coppersmith in this city, declares that he now purchases *thirty* stills, for one that he sells, and converts them into other articles! In no section of our country is the cause of temperance making more delightful progress than in the region embraced within this Synod. And there is no part of our land where a reformation, on this point, within the church and out of it, was more needed.

On the next day, (Saturday,) the members of the Synod met for the purpose of united prayer, and for mutual exhortation. It was a solemn season. I did wish that the whole day might be observed as a *fast*, but perhaps it was better as it was. There was not sufficient preparation for a fast for the low state of religion in the churches belonging to the Synod, and mere formality would have been any thing else than useful. An excellent address was made by Professor Halsey, on grieving the Spirit. It seemed to make a good impression on the Synod.

On the Sabbath morning, the Lord's Supper was administered in both the Presbyterian churches here, and it was a solemn season both to the members of the Synod, and the people. In the afternoon, between one and two thousand Sunday school scholars were assembled in Dr. Herron's church, and were addressed by the Rev. Messrs. Newbury and Adams, Sunday School missionaries, and by the Rev. Mr. Baird, General Agent of the American Sunday School Union. The scene was interesting, and seemed to be a useful one. The members of the Synod who were present were greatly interested.

On Monday evening, (the 25th,) a large meeting of the citizens and of the members of the Synod convened in the same church, to aid the American Sunday School Union in their efforts to establish Sunday Schools throughout the valley of the Mississippi. This was one of the most interesting meetings which I ever witnessed. It greatly resembled some of the meetings which were held in Philadelphia immediately after the anniversary of the society. As notice of the meeting had been extensively given, the church, although large, was well filled. The Hon. Harmar Denny, member of Congress from this District, and long a Sunday school teacher, was called to the chair, and George Selden, Esq. of the Episcopal church, and the Rev. James M'Aboy, of the Baptist church, were appointed Secretaries. After prayer by the Rev. E. P. Swift, of this city, the Chairman stated in an appropriate manner the object of the meeting and the importance of the undertaking which it was designed to promote. The Rev. Mr. Baird then stated at some length the history of the resolution of the society in relation to the valley of the Mississippi, and showed from facts that God was evidently smiling upon the effort. He gave a brief account of the meetings which have been held on both sides of the Alleghany mountains, for the promotion of the object, and concluded with a statement of the progress which has been made, and the measures adopted. Mr. B. was followed by Professor Halsey, who made a very able address on the religious and political benefits of Sunday School instruction, and made a powerful appeal to the citizens of Pittsburgh. The Rev. Ward Stafford, formerly of your city, made an excellent address on the importance of the success of this effort, and the course which this city, situated at the head of the valley, should take in reference to this work. When Mr. S. was done, the Rev. Dr. Herron proposed the circulation of subscription cards, and made, as did the Rev. J. F. Halsey also, who seconded the motion, some very appropriate remarks. Whilst the subscription was going on in all parts of the church, a minister of the Gospel arose and stated that he would undertake to establish and sustain a Sunday school in every neighborhood in two townships; another stated that he would do the same work in the township in which he resided. Others stated that they would undertake *three* townships. In one or two cases several brethren engaged for a whole county. These pledges were made in succession until more than *forty* ministers of the Gospel who were present, had stated what they would do! Some also pledged pecuniary aid; one pledged $100 for himself and his congregation: another $30, which he has since quintupled, by holding a meeting in each of his congregations. It was indeed a delightful scene. Let ministers every where throughout the valley do as much, and much will be done by them to *establish* Sunday schools, and what is still more important, to *sustain* them. Addresses were afterwards made by the Rev. Mr. Wylie, and several others, and one or two hymns sung while the subscription was completing.

It was found upon adding up the subscriptions that about $2,000 had been subscribed by the citizens, exclusive of the pledges of the ministers, and this sum has been increased since the meeting to near $2,300. And the probability is that this city will furnish its contingent of $2,500 to accomplish this great and good work. So that our Eastern friends must feel encouraged when they hear that the people of the West, while they need and desire the assistance of their brethren in the East in this great undertaking, are fully disposed to do what they can themselves. After the choir had sung, "Salvation, oh, the joyful sound," &c. the meeting was ended with prayer and the benediction by the Rev. Dr. Herron. And although the hour was a late one, yet so intense was the interest of the meeting, that scarcely an individual left before its close. As an evidence of the interest felt here in this subject, it might be stated, that not only did the *rich* contribute liberally, but also the industrious poor contributed bountifully. Some young ladies who earn their living with their needles, gave their *three, five,* and even *ten* dollars. And many who had subscribed well at the meeting, called the next morning at the depository of the American Sunday School Union and doubled, and in one or two instances trebled their subscriptions. I cannot forbear mentioning that one of the agents of the society, the Rev. Mr. M'A. subscribed $50, and one of the missionaries subscribed *two* months of the six for which he is now engaged, and *three* months of each year succeeding, until the work is done! This is truly liberal. Nor ought I to forget that the little band of 16 or 18 students in the Theological Seminary have engaged to establish at least 200 Sabbath Schools within two years! May the Lord prosper them in the work and richly reward them for it! May God grant great success to this and every other good effort which the church is now making to extend Messiah's kingdom on the earth.

On Tuesday, the Synod passed resolutions recommending to their congregations to aid the Board of Missions of the Assembly, in their efforts to supply the destitute places in the Presbyterian church with the preaching of the Gospel. These resolutions, however, were not *exclusive*, I believe. They also recommended the American Board of Commissioners for Foreign Missions.

Upon the whole, I think that the Synod adjourned with decided good omens, and that the prospect is much more cheering for the future success of the Gospel in this extensive and important region.

I am, &c. yours.

From the Missionary Reporter, for November.

GENERAL ASSEMBLY'S MISSIONS.

Extract of a letter from Rev. James Paine, dated Warm Springs, Bath county, (Va.) Sept. 6th, 1830.

"Since the date of my last report, we have been a little refreshed; a few mercy drops have fallen upon this thirsty hill of Zion.—God has heard the prayer of his people in this region in behalf of his Church in this place. The first fruits of my labours begin to manifest themselves; God has been pleased to bless his word, to smile upon our poor endeavours in proclaiming Christ and him crucified, as the Lamb of God who takes away the sin of the world.

The Lexington Presbytery met at Lewisburgh, on the 19th ult. at which meeting, I was ordained to the work of an evangelist. The first Sabbath after my ordination, I administered the Lord's Supper at this place: and I am happy to inform you, that *nine* were added to our "little flock" on examination, and profession of their faith in Christ. Several more are anxiously inquiring what they must do to be saved; and many are almost persuaded to be altogether Christians. We trust that the good work which has just commenced, will not be forsaken by the Spirit of Truth—and that many more shall be added to the Church of God, of such as shall be everlastingly saved."

Extract of a letter from Mr. G. W. Warner, dated Coshocton, Ohio, September 17th, 1830

"On the 4th Sabbath of last month, Brother Cox, of Wooster, administered the Sacrament of the Lord's Supper, in Keene For want of a house sufficiently large, the meeting on that occasion, was held in the woods.—But the Lord blessed us with fair weather, and I think with his presence also. Nine were added to the Church—5 on examination, and 4 by certificate. Thus you see, it is with us a day of "*small things*," but the Lord grant that we may not despise even this, especially as "Angels rejoice over *one* sinner that repenteth."

A few days previous to the communion, this Church observed a day of fasting, humiliation, and prayer with special reference to the low state of religion in the midst of us. Public worship commenced at eleven o'clock.—The meeting was well attended and Christians appeared to be more earnest and humble in prayer, than I have witnessed at any former period. There were then, and there are now some sinners, enquiring the way of life. And I have abundant reason to bless God, that he has not wholly left me destitute of seals to my Ministry, and that he is even now calling the attention of a few to the solemn concerns of eternity."

Extract of a letter from the Rev B. F. Spilman, Shawneetown, Illinois, dated July 31st, 1830.

"During these six months I have travelled 832 miles; preached 96 sermons; administered the Lord's supper three times; received into communion 17 persons; baptized 5 adults and 42 infants. Two of the places where I administered the Lord's supper, were Sharon Church, in White county, and Hopewell, in Franklin. At Sharon we had an addition of ten members; and in Hopewell of six. This you may consider the fruits of brother Benedict's faithful labors. I have continued to labor in this place, Golconda, and Equality. In these bounds several have professed a hope, and a number are enquiring what they shall do to be saved? The state of things is more interesting in the Golconda church than in the other places at present. Oh, that they could be better supplied with the ordinances of God's house."

SABBATH SCHOOLS AND BIBLE CLASSES.

New-York.

MIDDLEBURY, GENESSEE CO.—*Rev. E. S. Hunter*—"I have had three regular meetings on week days, besides the Monthly Concerts, and the meetings of my Bible Class, which are on Sabbath morniug, at 9 o'clock."

BETHANY, GENNESSEE CO.—*Rev. J. B. Wilcox*—"Sabbath Schools of which I have four under my care, are in a better state of progress than they were last Spring,—but it is the hardest thing in the world, almost, to convince *parents*, of the necessity of being engaged in this thing. They seem not to comprehend, that whatever they do, by money, or otherwise, is directly for the benefit of their own children. We have succeeded however, in obtaining a Library of about 150 volumes."

CATARAUGUS CO.—*Rev. Phineas Smith*—"I have formed five Sabbath Schools. These and others have been furnished, in whole or in part, with books."

LORRAINE, JEFFERSON CO.—*Rev. J. H. Monroe*—"I have attended five Sabbath Schools and a Bible Class, once each week spent in this place. The Bible Class instructions, above all other means, bid fair to be instrumental of good.—Our class is composed of both young and old, and of professors of three different denominations.—Here I often have an opportunity of calling upon my hearers for an exposition of certain texts of Scripture, which plainly establish some of the fundamental doctrines of the Gospel, and they, in attempting to give an exposition of them, frequently appear to do more to convince themselves of their errors, than a minister would do by fair argument in a week."

KNOWLESVILLE, ORLEANS CO.—*Rev. David Page*—"Every Sabbath evening I instruct a Bible Class, which is increasing in numbers and interest. Those of every age attend—Some of our meetings are marked with solemnity, and our Prayer Meetings seem to be favoured with the reviving and refreshing Spirit of God."

Pennsylvania.

VICINITY OF PITTSBURGH.—*Rev. John Andrews*—"I stated that I had formed thirteen Bible Classes.—All these are in existence. During last winter and Spring, many Sabbath Schools within the sphere of my labours, came into existence, and a number of them were opened with flattering prospects of moral advantage to the rising race."

WARREN CO.—*Rev. W. F. Houston*—"There are now five Sabbath Schools in the county.—I have three Bible Classes under my care, and considerable interest is excited in this exercise."

A rich reward of Missionary toils.

The report from the Rev. Sylvester Scovel, dated Harrison, Hamilton co. Ohio, Aug. 17, 1830, exhibits in a very interesting light, the blessed effects which sometimes result immediately from the labors of devoted missionaries. It is but little more than one year since Mr. S. relinquished an important pastoral charge, in this vicinity, and entered, as a missionary, with an allowance of only $100 from this Board, upon his present field of labor; which was then a wide spread moral waste. Within this short period, the Missionary has organized two churches, admitted 70 to the communion, and been the instrument of producing all the other desirable results, which are detailed in the report. Who would not cheerfully engage in the toils of a missionary, to reap such a reward!

A new Church organised.

"Since my last, we have founded another church, called "the united Church of Elizabeth and Berea," consisting of sixteen members. Its location is in a populous country, near the junction of the Miami and Whitewater, and where the prospects of its usefulness are exceedingly hopeful."

The Tract, Bible, and Sabbath School cause.

"I am circulating Bibles and Tracts, and making family visits; while to my four prosperous Sunday Schools, I devote particular attention. Fifty dollars have been expended in beginning separate libraries for each of these schools, and I doubt not but other monies can easily be raised, to increase these little stores of knowledge as fast as desirable. The people have subscribed, and partly paid $105 00 to the "American Colonization Society;" and will be disposed, I trust, according to their ability, to aid the operations of your Board."

Fruits of Revivals.

"The past has been a year signally filled with the goodness of God to me, and to the field I have attempted to cultivate. True, this field has not been *drenched* with heavenly showers; but though the influence has been gentle, it has availed for the easy introduction of four Sabbath Schools—four Tract Societies—one Temperance Association—three Prayer meetings—two Monthly Concerts—and for the gathering of seventy souls into the fold of Jesus, mostly on confession of their faith."

TRACT MEETING AT MASONIC HALL.

A public meeting in behalf of the Tract cause in New-York city, was held at the Masonic Hall, Broadway, on Wednesday evening, S. V. S. Wilder, Esq. in the chair. The Hall was filled at an early hour, and the meeting was opened with prayer by the Rev. Benjamin Rice; after which the Rev. William A. Hallock, was appointed Secretary, and a statement was read, presenting a brief view of Tract operations in the city and the country generally. The following resolutions were then moved or seconded by the Rev. Octavius Winslow, of the Baptist church, recently from England; Rev. Erskine Mason, Rev. John Woodbridge, D. D., and Rev. William Patton, and were supported by very able, evangelical, and spirit-stirring addresses from these gentlemen, viz:

Resolved, That this meeting recognise the obligation devolving on the church of God, to convey a knowledge of the Gospel to every creature.

Resolved, That in reference to the objects of this meeting, it is the duty of every person present to feel his individual responsibility, and to act accordingly.

Cards were then circulated, and the sum of $1,954 47 was subscribed and contributed to aid the New-York City Tract Society; and an impulse was given to tract operations in the city, especially the systematic monthly distribution, which must long be felt by every distributor, and every individual of the numerous assembly convened.

The Rev. James Milnor, D. D. recently returned from Europe, then moved the following resolution, which was seconded by Rev. Archibald Maclay:

Resolved, That this meeting desire to express their gratitude to God, for the blessing with which he has crowned the work of tract distribution both at home and abroad; and to derive therefrom a fresh incitement to its more vigorous and zealous prosecution.

In supporting the resolution, Rev. Dr. Milnor gave a most cheering account of the present state of the Religious Tract Society, and the other benevolent institutions in England; the Christian love and confidence in which they are conducted; their fraternal regard to the kindred institutions of this country; the kindness manifested towards himself personally: and expressed the assurance of his own mind, that notwithstanding the outbreakings of infidelity, and the insidious progress of error in various forms, both in this and the old world, the principles of the pure Gospel of Jesus Christ were prevailing and would prevail, till they shall be embraced and obeyed by the whole family of man.

In the progress of his remarks on his visit to England, he gave the audience the rare treat of reading to them an extract of considerable length from his journal of his visit to the beautiful *Isle of Wight*, the former residence of the Rev. Leigh Richmond, and where lived the Dairy man's Daughter, the Young Cottager, and the African Servant. The doctor visited the cottage where the Dairyman's Daughter died; saw her brother and her Bible; followed the path in which her funeral procession went to her grave, where a neat monument has been erected by Christian friends, as a tribute to her memory; visited also the grave of the Young Cottager, and the place where the Rev. Mr. Richmond met and prayed with the African Servant under the rocks; and with the three tracts in his hand, visited most of the scenery therein described, and found it delineated at once with inimitable accuracy and beauty.—*N. York Observer, Nov. 20.*

THE LUMINARY.

LEXINGTON, KY.

WEDNESDAY, DECEMBER 8, 1830.

PRESBYTERIAN ADVOCATE.

Soon after the publication of the Advocate was commenced, it was found that the circulation was conflicting with that of the Western Luminary. In consequence of their conflicting interests it is determined to drop the Advocate at the end of this year.

THE CROSS OF CHRIST.

Thoughts, which occurred to the mind of a preacher while attempting to prepare a sermon on these words—*God forbid that I should glory, save in the cross of our Lord Jesus Christ.*

To speak the laboring theme, demands the power
Of Angels. But they ne'er felt the mighty force
Of love divine, expressed in sacred blood
To wash away their guilt and purchase free
Redemption from the curse of their rebellion.
On earth was seen the amazing sight of God's
Belored Son all bathed in blood and nailed
To Calvary's cross—for whom? For thee—for thee,
O lost and sinful man. Then look and gaze
On that dear cross, the world's lone hope, and let
Thy thoughts descend to those dread depths of hell
Whence it delivers, and up to those bright realms
Of bliss, to which it elevates the soul,
And glory in the cross of Christ our Lord.

FIRST MONDAY IN THE MONTH.

Q. Were there many at the concert meeting for prayer?

A. Oh no—the number was small—very small.

Q. Were there not as many as there were at the last communion?

A. No, not half.

Q. Do not all the members of the church delight in prayer, desire the prosperity of Zion and the conversion of the world?

A. We are certainly bound in charity to think so.

Q. But do they not know that Zion is to be built up and the world converted by the blessing of God on the means used—and that his blessing is given in answer to prayer—and that serious christians in all parts of the world have agreed to unite on the first Monday of every month in supplication to Almighty God to bless the missionary cause and every effort put forth to extend the Redeemer's kingdom? Actions speak louder than words. If professors of religion *really* desire Christ's kingdom to come, and it they believe in the efficacy of prayer, and especially of the *united* prayer of many individuals, how happens it that some of them are hardly ever seen at the monthly concert?

A. Indeed I know not how to resolve your difficulty without ——. But I will refer you to them, and I beg you, if they give you satisfactory answers, to publish them for the gratification of many of their fellow christians, who are grieved at their habitual absence; and that those self-denying missionary men and women, who are labouring to instruct the heathen in the way of salvation, may know why these christians cannot or do not unite with their brethren in praying for them.

PROPHESYINGS.

In 1571 the 13th year of the reign of Queen Elizabeth, there was formed in Northampton, England, an association of ministers for the purpose of *religious exercises*—for the interpretation of texts of Scripture—one speaking after another in an orderly manner.—These exercises were called *Prophesyings*—in allusion to 1 Cor. 14. 31. *Ye may all prophesy one by one, that all may learn, and all be comforted.*

The churches in England, now delivered from the dominion of the Pope, had only exchanged masters. Elizabeth, as head of the church, exercised her supremacy in the most arbitrary and capricious manner, establishing by penal laws all the minutia of church order, discipline, mode of worship, dress of the clergy, &c. &c.

If any refused *conformity*, they were subjected to suspension, confiscation of goods, fines, imprisonment and death. As her regulations of the church bore a strong resemblance to those of the Pope, many conscientious and independent men, who were styled Puritans, refused to minister in all the *idolatrous gear*, as they called it, required by the Queen, and so were turned out of their churches. For their own edification and comfort, they held these private meetings, which, however the Queen, so foolishly bent on perfect *conformity* and *uniformity*, soon suppressed.

The spirit and principles of those men may be seen in the following declaration of their sentiments, which each one signed when he became member of the association.

"That they believed the word of God, contained in the Old and New-Testament, to be a perfect rule of faith and manners; that it ought to be read and known by all people, and that the authority of it exceeds all authority, not of the pope only, but of the church also; and of councils, fathers, men and angels.

"They condemn, as a tyrannous yoke, whatsoever men have set up of their own invention, to make articles of faith, and the binding men's consciences by their laws and institutes: in sum, all those manners and fashions of serving God, which men have brought in without the authority of the *word* for the warrant thereof, though recommended by custom, by unwritten traditions, or any other names whatsoever; of what sort are the *Pope's supremacy, purgatory, transubstantiation, man's merit, free-will, justification by works, praying in an unknown tongue*, and *distinctions of meats, apparel, and days, and briefly all the ceremonies, and whole order of papistry*, which they call the *hierarchy*; which are a devellish confusion, established as it were in spite of God, and to the reproach of religion.

"And we content ourselves (say they) with the simplicity of this pure word of God, and doctrine thereof; a summary of which is the *apostle's creed*; resolving to try and examine, and also to judge all other doctrines whatsoever by this pure word, as by a certain rule and perfect touchstone. And to this word of God we humbly submit ourselves, and all our doings, willingly and ready to be judged, reformed, or further instructed thereby, in all points of religion."

CENTRE COLLEGE.

A private letter from Danville, states that the number of students in Centre College has risen since Mr. Young's induction into the presidency, from thirty-three to fifty-three—being an increase of twenty.

REV. MR. M'ABOY.

We learn from the Columbian Star, that the Rev. James M'Aboy, formerly a Baptist minister, has recently joined the Presbyterian church. He gave the Presbytery a satisfactory account of the exercises of his mind, which led him to renounce his Baptist sentiments. He found, on a careful examination, the arguments, on which he had been resting for the proof of immersion as the only proper mode of baptism, *unsatisfactory*. The Presbyterian Confession of Faith and Form of Church Government he considered as more conformable to Scripture and more favourable to the diffusion of pure religion than those of other churches.

The Columbian Star received this information from a correspondent at Pittsburgh.

The Green River Synod of Cumberland Presbyterians have resolved to establish a Sunday School Union at Princeton, Kentucky, auxiliary to the American Sunday School Union. They approve and recommend the late resolution adopted by this Society to establish Sunday Schools throughout the Valley of the Mississippi.

At a late meeting of Cumberland Presbyterians near Kingston, Tenn. *twenty-one persons* made a profession of religion—at another meeting Roan Co. *eleven*—at another meeting at Shiloah meeting house, *forty-one*—at a camp-meeting in Alabama, *forty*.

Ignorance of the Bible.—A respectable and highly intelligent merchant of Paris, France, being called on to aid in the printing and distributing of the Bible, asked if it was a periodical work.

CHRISTIAN ALMANAC.

Christian and serious people should not fail to get the Christian Almanac for the coming year. These Almanacs contain not only the usual calandar and astronomical notices, but much useful information. They may safely be put into the hands of children and all the members of a family.

NEW PAPER.

The American Sunday School Union have issued proposals to published at Philadelphia, a weekly paper to be called, *Sunday School Journal* and *Advocate of Christian Education*.

TERMS.—This paper will be published once a week, after the first of January, 1831.

Yearly subscriptions, $2, if paid in advance; if not paid within 3 months, $2 50.

To facilitate remittances, (where subscribers are not obtained by agents,) *three* papers will be furnished on the payment of $5.

All remittances to be made, by mail, at our risk.

A. W. Corey, at New-York: E. Vernon, at Utica; T. Crumpton, at Pittsburgh; and W. B. Tappan, at Cincinnati, are authorised to receive payments.

GEORGIA AND THE CHEROKEES.

The Committee, of the Georgia Legislature now in session, on the state of the Republic have made a report in relation to the Cherokee Indians, accompanied with a bill containing the following items.

The 1st section forbids any person or persons, warriors or chiefs of the Cherokee tribe of Indians, to cause the meeting of any Council or other legislative body of said Indians. The penalty for the offence is confinement in the Penitentiary for four years.

The 2d section forbids any person or persons to meet in council, assembly, convention, &c. for the purpose of making laws, orders, or regulations of said tribe. The penalty for the offence is confinement in the Penitentiary for four years.

The 3d section forbids any person or persons to hold courts for the purpose of hearing and determining causes, issue process, &c. Penalty, four years confinement in the Penitentiary.

The 4th section forbids any ministerial officer to execute any precept from any court in the Cherokee tribe, &c. Penalty, fine and imprisonment in the jail or in the Penitentiary not longer than four years.

The 5th section makes it a penalty of four years confinement in the Penitentiary, for any person to confiscate the property of any Indian in consequence of his enrolling for emigration, or offering to enrol for emigration, &c.

The 6th section allows the head men or chiefs of the Cherokees to meet any agent or commissioner of this State, or of the United States for any purpose whatever.

CHURCH IN LIBERIA.—*Mr. Brand* acknowledges the receipt of $10, from the Rev. *J. D. Paxton*, of Kentucky, by Col. J. O. Carr, as a donation to aid in building a Presbyterian Church in Liberia. This is the second donation of $10, which Mr. Paxton has made for this object. About $270 have now been received for this purpose; which will not fail, we trust, for want of more funds.—*South. Rel. Tel.*

From the Philadelphian.

PUBLIC DEBATE.

The following question it is expected will be publicly discussed, viz:

"Is the man Christ Jesus the Supreme and Eternal God!" The Rev. W. L. McCalla of Philadelphia will maintain the affirmative of the above question, and Mr. William Lane of the denomination styled *Christians* will support the negative. This debate is to take place at Milford on Tuesday the 7th of December at 10 o'clock, A. M. Milford is on the banks of the Delaware, about 12 miles below Easton Pa., about 14 miles above New Hope, Pa. and in Hunterdon county, N. J.

SECULAR SUMMARY.

The Congress of the United States and the Legislature of this State, met on Monday last. By next week we shall have information of their proceedings.

During the last thirty years there have been in this civilized, enlightened and christian country, not less than four hundred duels!

The Rev. Edward Beecher has gone on to Jacksonville, to enter on the presidency of Illinois College.

The Common Council of Charleston, S. C. have invited President Jackson to visit that city.

The Rev. E. C. Hutchinson, of Leesburg, we understand, has been invited to the pastoral care of the Presbyterian church in Shepherdstown, lately under the ministry and charge of the Rev. Dr. Matthews.—*Rel. Tel.*

Williams' College, at Williamstown, Mass. is said to be in a flourishing state; 37 students have entered this fall, which is a larger number than have entered at one session for many years.

Dartmouth College, at Hanover, N. H. has admitted an unusaally large class. The improvements of the buildings and the general appearance and prospects of the institution, are highly gratifying to its friends.

A Paris paper states, that General Lafayette has received more than 5000 private letters and upwards of 20,000 letters on public business, most of them from officers and soldiers *en retraite*, which remain unanswered. To answer the letters as they arrive daily, would, it is said, require ten or twelve secretaries.

Seven venders of Lottery tickets from other States, were recently fined 100 dollars each and costs, in Portland, Maine. A pity the example could not be imitated through the Union, as a more flagrant system of legalized swindling does not exist; than is carried on in the present day by lottery brokers and lottery makers.—*Phenix.*

MADRID, Oct. 4.

Last night a dreadful occurrence took place. The Abbot of the convent of Saint Basil was found a corpse in his bed, the head separated from the body, and a mattress over him. He was a moderate man—he was generally esteemed, and had occasionally preserved many Liberals from Apostolical wraths. He had lately forbid his own friars to say mass, on account of their licentiousness, and it is believed he has been assassinated by them.

FOREIGN NEWS.

FRANCE.—We have no news of any very important events as having lately transpired in this country. Great exertions are made to organize and arm as soon as possible the whole military force. It is reported that an order had been received by a house at Birmingham, England, for 300,000 muskets for the French Government.

IRELAND.—A public meeting has been called in Dublin to adopt measures to dissolve in a legal manner the union of Ireland and England.

ENGLAND.—In the county of Kent great disturbances exist. The peasantry are engaged in an organized system of conflagration—burning barns, stacks of hay, houses, &c.

MEETING OF PRESBYTERIES.

TRANSYLVANIA PRESBYTERY.—There will be a meeting of this Presbytery at Harrodsburgh, on the fourth Thursday of this month, at which meeting three or four licentiates are expected to be ordained.

WEST-LEXINGTON PRESBYTERY.—An adjourned meeting of the West-Lexington Presbytery, will take place in North-Middletown, on Friday of this week at 11 o'clock, A. M. at which time Mr. Price is to be ordained.

ADDRESS ON TEMPERANCE.

The Rev. Mr. Light of this town, will, by request, deliver an Address before the "Fayette County Temperance Society," on next Friday evening, (Dec. 10th) at early candle light, in the Methodist Episcopal Church. The citizens generally are invited to attend.

TO SUBSCRIBERS.

Subscribers to the Western Luminary in the neighbourhood of Versailles, Woodford County, are requested to pay their subscriptions to Mr. SAMUEL M. WINGFIELD, who is authorised to receive and receipt for the same.

PROPOSALS

FOR PUBLISHING BY SUBSCRIPTION,

THE

CONSOLATIONS OF THE AFFLICTED,

AN ORIGINAL WORK,

WHICH the author has just finished, and now offers to a liberal public. To that public, his reasons and motives for undertaking this work should be presented. This I will attempt in a few words. The sick and afflicted have always been, are now, and most likely will continue to be, a very large class of the human family. The loneliness, unpleasantness, pain and wretchedness of a sick person, confined to his room, or even of an afflicted person, that is not entirely thus confined, are exceedingly great, and known only to those who are *in* this condition, or who have passed through such a scene.

This unhappy class of our race, as is right, have always received a large share of the sympathies, kind offices and laborious efforts of others. To them another class, the doctors, are devoted. They serve them particularly, as it respects medicine, prescriptions, &c. for the restoration of their bodies, and do not entirely neglect their minds, but sometimes drop an encouraging word by way of medicine for their drooping spirits.

This they cannot do at length, because by their practice they make their living, and cannot delay, but must pass on from one to another. Indeed, they are not the most suitable persons to undertake it from the fact, that by constantly witnessing the sufferings of others, their sympathies become blunted and hardened; and also, many of them are otherwise not qualified in a moral point of view.

Physicians universally admit the great and commanding influence of the mind over the body in sickness. They have written volumes almost innumerable on medical science.—Nearly all the contents of these volumes are devoted to the body, some small parts to the mind.

I have neither seen nor heard of more than one book in the English language, expressly written for the minds of the sick and afflicted. This one was written one hundred and three years ago, in Scotland. My work was about half accomplished, before I knew of its existence. I immediately determined not to seek for it, nor read it, until I had finished my own, which I did not. The plans of the two are as different as they can be. In the great cause of instruction, sympathizing with, and encouraging the afflicted, it will be impossible for their interference with one another to be any other than happy. The author of the old one says nothing about his having been afflicted himself, previous to his writing for the afflicted.

In this I have the advantage of him. As is mentioned in the beginning of my work, I had been afflicted nearly five years before I commenced it. At the time of my commencing, I was just rising, and that very slowly, from a violent, and threatning, and lasting attack of my diseases; by which I was brought very low, and kept so for a length of time, so that I looked death in the face, as near at hand and hung on to life by a truly brittle thread. Being a little restored, I succeeded in my attempts to walk with feeble steps, out on to the south porch of the house where I lived, on one of our finest days of February, 1828, with a design of getting another view of creation, particularly to see the sun, the "king of day," which happened at that time to be shining in all his splendor.

While there seated, and feeling his cheering rays, and beholding the heavens and the earth, and being thereby a little revived and consoled, a thought came into my mind, that it would be well for me in my afflicted and disconsolate condition, to turn my attention, whenever I had strength enough, to all the consolatory things, and thoughts, and considerations, which I could find in the universe, in order to console my mind. A second thought arose that it would be well, as I found them, to write them down, that I might use them in time to come. A third thought followed, that it would also be well to take some care and observe some order in writing them down, so that I might show them to others who might be afflicted. The fourth and last in the train was, that it was possible (as I had spent many years and much labor in getting an education) for me to make the writing worthy of the public eye; and thus more extensively to do good to mankind and myself, not only as it respected the consoling of my mind, but the procuring of a living for my body.

For a length of time I most seriously considered the matter, and the more I considered it, the more clearly it appeared to be my duty to undertake it. In short, I felt myself to be shut up to it, by Providence; and eternity will be too short for me to express all the gratitude I feel to God, for enabling me, under my extreme weakness and great sufferings, to accomplish my undertaking. I mean what I say, and much more than I can say.

The plan which I deliberately laid may be seen in the following contents of the little volume:

1st. For a patient seized with violent illness, and manifestly threatened with death.

2nd. For a chronic patient.

To the view of the first of these, standing over his bed side, I attempt briefly to bring up all the substantial consolations that creation, Providence and religion furnish to the human mind. To the second, I bring up the same in a far more enlarged manner.

3rd. For the young in affliction.

Here I attend to the peculiarity of their cause as youthful sufferers.—And, in like manner, to the peculiarities of the cases of all that follow.

4th. For the poor in affliction.
5th. For the vicious in affliction.
6th. For parents in affliction.
7th. For the rich in affliction.
8th. For the stranger in affliction.
9th. For the aged in affliction.
10th. For those afflicted with the afflictions of others.

The 11th and last is a long article—For the melancholy.

The whole is a personal, practical address. The writer (with one exception) is the speaker, standing over the bed side, or in the presence of the patient. In every case the patient is fully described. In the first case till his life is despaired of, and then he is addressed at length concerning death, to prepare his mind for it and reconcile him to it. All absurd notions about death are beaten from about him.—He is told what to expect, and what not to expect; and much light is thrown on the subject. The chronic patient dies, and his death is described. My aim was to have the language and style of the whole, plain, easy, familiar and affectionate. The article for the melancholy may be an exception; because necessity compelled me to describe their disease by many of the technical terms of medical science. This may be admissible from the fact, that melancholy is generally a characteristic of mental greatness. Such are studious and learned, and can easily understand what I have written. I entertain an humble hope, that it will be extensively useful to them.

Should my work prove to be worthy of public attention, the following may be some reasons why all classes, sick or well, should purchase it.

It is written for all. The sick need it. The well are liable to be sick. All must die. It tells how to die, according to all and the best information possessed by man. The afflicted do not receive all that tender sympathy which they deserve, from those who bloom in health. This book may have a tendency to touch the sympathies of the healthy, and soften their hearts towards the afflicted. A person in health having a copy, may lend it to his friend or neighbor who may be afflicted. The rich ought to purchase, by way of enlarged and liberal benevolence, so as to bear the burden of the expense, and to have it to give to the afflicted, a large part of whom are poor.

Many who are now in health have been sick, and then deeply felt the want of such a work—let them now purchase against the time of coming sickness and death. We live in the "New World." Our settlements are scattered, and many of them found to be sickly. Hundreds of our fellow-citizens have been sick, and hundreds have died in our lonely deserts, none being there to speak unto their troubled spirits such words of consolation as are contained in this little volume.—As they go out from us then, let them purchase it and take it with them. Indeed, here, in the midst of our thickest population, multitudes are sick, and die around us, unvisited and unconsoled by any competent and suitable persons, the clergy themselves not being able to find time to visit them. When neither they nor any other suitable friends can go to see them, might they not recommend the reading of this little book in their hearing.

Our community cheerfully sustains a great number of political, and a few christian newspapers; besides several literary, medical, and theological journals, periodicals and reviews. It is a considerable time before another President must be elected. Would it be too much in the mean time modestly to ask a small part of the attention of the public to a work for the afflicted? To the writer there appeared to be a chasm, a want of such a work. Whether he has produced one calculated to fill the chasm or not, the author does not presume to decide. I have already submitted it to the criticism of an aged, worthy and able man, long well known here. He thinks it will be useful to society. Nevertheless, I am well aware that the final and decisive test, is public opinion.—And therefore I most humbly, and, at the same time, most earnestly, ask a small share of public patronage, by way of subscription, to defray the expense of one edition—that it may be brought fully and fairly before this great and ultimate test

So prays the public's most humble and most devoted servant, and warm friend to man, and, most of all, to man in affliction. The Author,

FREDERICK AUGUSTUS KEMPER, A. M.
A native of Ohio.

CONDITIONS.

THE above work will contain about 300 duodecimo pages, printed with good and new type, and on fine white paper.

It will be neatly and substantially bound in leather, and delivered to Subscribers at the very low price of *One Dollar* per copy, payable when the book is delivered.

The work will be put to press as soon as a sufficient number of Subscribers is obtained to justify the undertaking.

For every ten good Subscribers that any person will procure, a copy of the work will be given. All subscription papers to be sent to the Author, at Cincinnati, by the first of February next.

☞No Subscriber will be bound to take his book, unless it correspond with this description.

CHEAP!!

A LOT of Silversmith's tools for sale, consisting of bellows, stake, hammer, punches, &c. &c.—Enquire at S. B. Todd's Store, Athens, Fayette County, Ky.

November 28th, 1830.—2w-6t.

POETRY.

AFFECTING SEASONS OF PRAYER.

To prayer, to prayer—for the morning breaks,
And earth in her Maker's smiles awakes.
His light is on below and above,
The light of gladness and life of love.
Oh then on the breath of this early air,
Send upwards the incense of grateful prayer.

To prayer—for the glorious sun is gone.
And the gathering darkness of night comes on.
Like a curtain from God's kind hand it flows,
To shade the couch where his children repose.
Then kneel, while the watching stars are bright,
And give your last thoughts to the guardian of night.

To prayer—for the day that God has blest
Comes tranquilly on with its welcome rest.
It speaks of creation's earthly bloom;
It speaks of the Prince who burst the tomb.
Then summon the spirit's exalted power,
And devote to Heaven the hallow'd hour.

There are smiles and tears in the mother's eyes,
For her new born infant beside her lies.
Oh! hour of bliss! when the heart o'erflows
With rapture a mother only knows.
Let it gush forth in words of fervent prayer;
Let it swell up to heaven for her precious care.

There are smiles and tears to that gathering band,
Where the heart is pledged with the trembling hand.
What trying thought in her bosom swell,
As the bride bids parents and home farewell!
Kneel down by the side of the tearful fair,
And strengthen the perilous hour with prayer.

Kneel down by the dying sinner's side,
And pray for his soul through Him who died.
Large drops of anguish are still on his brow;
Oh where is earth and its pleasures now?
And what shall assuage his dark despair,
But the penitent cry of humble prayer?

Kneel down at the couch of departing faith,
And hear the last words the believer saith.
He has bidden adieu to his earthly friends;
There is peace in his eye, that upward bends;
There is peace in his calm, confiding air;
For his last thoughts are God's, his last words prayer.

The voice of prayer at the sable bier!
A voice to sustain, to sooth, and to cheer.
It commends the spirit to God who gave;
It lifts the thoughts from the cold, dark grave;
It points to the glory where he shall reign,
Who whisper'd "Thy brother shall rise again."

The voice of prayer in the world of bliss!
But gladder, purer, than rose from this,
The ransom'd shout to their glorious King,
Where no sorrow shades the soul as they sing;
But a sinless and joyous song they raise;
And their voice of prayer is eternal praise.

Awake, awake, and gird up thy strength
To join that holy band at length.
To Him, who unceasing love displays,
Whom the powers of nature unceasingly praise,
To Him thy heart and thy hours be given;
For a life of prayer is the life of heaven.

MISCELLANEOUS.

FAMILY SCENES---*Portraits to the Life.*

In this world of sin and sorrow there must needs be sadness and affliction. But there is no excuse for ill-humor and peevishness. Instead of increasing unnecessarily human misery, it is the duty and the privilege of every one to diminish pain and multiply pleasure. The indulgence of a fretful, morose or cynical disposition is no less inconsistent with that *Charity*, which is *kind* and *thinketh no evil*, than with true politeness and good breeding. But how are these evil passions and habits to be restrained and corrected? By reading Chesterfield's rules of politeness? No. Genuine good behaviour must spring from the heart; and that spring of action can be properly tempered and regulated only by the principles of the Gospel. In the theatre the follies and vices of the world may be held up to ridicule and indignation in all the acts of comedy and tragedy, in vain. Those representations do not purify the fountain. Into them must be cast the salt of divine grace, to render *sweet* the *bitter* streams of life.

Be kindly affectioned one to another. [*Edit.*

HOW TO BE INGLORIOUSLY MISERABLE.—I go into a family where there is nothing external to interrupt the happiness of its members, and nothing wanting that can essentially promote it; and I find every body as intent on making troubles, as if it were their misery to have none. At breakfast peace is disturbed, and the blessing of abundance forgotten, because an egg is not boiled enough—though five minutes and hot water would soon boil it more. After breakfast, a walk or a ride is rendered thoroughly disagreeable, and the lights of scenery and sunshine disregarded, because no one will say whether they prefer to go up hill or down; though it is evident all will be dissatisfied who have not their choice. At noon, every body begins to grunt and grumble because the day is so hot; which might be excused if it would cool them. At dinner, the gentleman is out of humor, because the window is open—whereas nothing can be so easy as to get up and shut it; the lady is out of humour because the butcher has served beef instead of mutton—though no one at table cares whether they eat mutton or beef; the daughter is out of humor because she is sitting on the wrong side of the table—though she had no reason on earth for preferring the other side but because she is not sitting there; the boys are out of humor because a shower prevents their going out—though, till it had began, they had not discovered that they wished to go out; the servant is out of humor because the bell has run a second time before he has time to answer it the first; the dog—the least unreasonable, as I think, of the party—is out of humor because he has been kicked, and trodden upon, and scolded for being in the way, when he might as well be quietly out of the way. The evening, in a family party of well-informed, accomplished, and agreeable people, did they happen to be in a good humor, could not pass otherwise than pleasantly. But here every thing goes wrong. Mary is vexed because Sarah opens the instrument first. Sarah will not play because Mary is vexed, and Mary will not play for about the same reason—and so neither plays. Jane cannot do her work because Anne has lost her needle, though five hundred other needles were offered to her choice, neither can she quietly leave her work undone. When one takes up a book, another pronounces it rude, disagreeable, and unsociable to read in company—though a full half hour has passed since any one opened their lips. If one laughs, the other is sure to wonder what there is to laugh at—if one complains, the other is certain there can be nothing the matter. Whatever is praised, nobody else can see the merit of—though if it had first been censured, some one would have found it all perfection. It may be supposed this family are remarkably ill natured. So far from it, there is not among them one who does not love the other most sincerely, or would hurt a hair of the others head, to serve a selfish interest.

"I go into another family where the hand of adversity presses hard—where unaccustomed penury has abridged the indulgences, and overhanging evil saddened the bosoms of its inmates. I see the father come home after a day of anxious exertions for his family; and instead of being greeted with cheerfulness and smiles, to lighten his bosom of its cares, or at least to requite him for their endurance, he finds nothing but superfluous ill humor, and useless contradictions, and teasing importunities. Why this, why that, why not the other? If he wants any thing, it is the only thing that cannot be had—if he complains of any thing, it is the very thing that must be—he cannot put so much as his hat or stick down, but it is in the wrong place. His wearied mind is regaled with nothing but complaints of servants, complaints of children, complaints of every thing. If he tries to cheer the spirits with some pleasant communication his own are damped by the humor with which it is received. If anxiety has made him irritable, instead of being soothed and pacified by compliance and forbearance, he is goaded afresh with idle bickerings, and useless opposition—and this from a wife, from children, who in the genuine affection of their hearts, would gladly, were it possible, take the load from his bosom, and bear it themselves.

"I see the mistress of a house, a very pattern of domestic virtue, the most just, humane, well-meaning person in the universe, whose whole care in life is to do her own duty, and see that others do theirs—by a regular seasoning of ill humor, I see her succeed in making every body's business irksome and disagreeable. If any one comes near, they are always in the way—if they keep at a distance, they are always out of the way—if they do any thing without bidding, they are too busy by half—if they wait to be bidden, they never think for themselves. If you offer her advice, she likes people to mind their own business—if nobody interferes with her, she has every thing to bear alone.—The very thing she lets you see she desires of you, she refuses when you offer it: and the very thing she has done to please you, she undoes as soon as she sees you are pleased with it. If you do a kindness to any one about her, she will defeat it or empoison it; though she would have done it herself, if you had not. Yet, for I know her well, she is not a selfish or an unfeeling woman in matters of importance—she would sacrifice her own advantage for the benefit of the meanest of her family.

"I see the generous benefactor, who divides her income with the unfortunate, who looks out for sorrow that she may lessen it, and for need, that she may supply it: at a great expense, and perhaps the sacrifice of many of her superfluities, she has brought the afflicted into her house or under her protection; and day by day I see her empoison the cup she fills for them, and make bitter the bread she supplies to them, by little ill-humored suspicious, and captious answers, and side-way remarks, and broad hints, and bye-words; not one of which has a shadow of a meaning or a cause; and by perpetual wearing on a wounded spirit, the more susceptible in proportion as it is grateful, consumes the heart with useless irritation, that she might as well have left to break with the weight of its own sorrow.

"I see people compelled to live together, and who would not, by the offer of a kingdom, be induced to live apart, managing matters as if the disturbing of each other's peace was the only object of their union; contending for a thousand little things that neither cares about, though in really important matters, either has pleasure in yielding to the other. I hear many a daughter quarrel with her mother, and many a wife dispute with her husband, whether they shall go out of one door or the other, when, if she were called upon to give up house, doors, and all, for her mother's or her husband's sake, she would do it without a word. And I see again, where, from necessity or choice, every thing is yielded to the will of another, so much ill grace in the doing, so many bitter words and sullen looks, that more pain and provocation is given by compliance, than would be by resistance.

"I know families of young people, upon whom thousands have been expended to make them agreeable, and who have taken as much pains to commend themselves to the approbation of society and the affection of each other, as their parents have taken for them: and they are the most agreeable, entertaining, affectionate young people in the universe, *when* they happen to be in a good humor. But as to any possible calculation when they may be, you might as well trust to Moore's Almanack for a fine day. Never have I been able to discover by the affinities of cause and consequence, or any other affinities, by what laws these ladies or any other ladies get in and out of humor. You must take your chance with them, and that but a poor one; it is a summer day indeed in which you do not find some one out of humor, with something or with nothing, with each other or themselves. Then, if you are on intimacy,—woe betide you—for whatever you say is the wrong thing—whatever you propose is the disagreeable thing—whatever you ask is the impossible thing. If you are sufficiently a stranger to impose deference towards yourself, woe betides you still—for all your amusement is to hear sisters, sisters most really attached to each other, snapping and snarling, contending and contradicting; like nothing but the little growling dogs that settle all their quarrels on the pavement, to the no small annoyance of the passengers. I never join a family circle but somebody's humor disturbs the rest. I never join a party of pleasure but somebody's humor makes it disagreeable.—These are small matters; but it is the perpetual dropping that wears out the stone, and not the sudden shower—and it is these small frettings of ill-humor that consume the peace of our bosoms, and attaint the character of domestic happiness in E——, which else has there, and perhaps there only, its full and perfect loveliness. That this propensity to ill-humor is the effect of a foggy atmosphere and a sluggish circulation, I have no doubt. But we do not abide an evil contentedly, merely because we know the cause; rather we go more hopefully to find a cure. Whether we can help falling out of humor I will not be positive; though by the habit of reflection and resistance I think we may. That we can avoid making others feel it, I am quite positive. I know one who from the languor of a consumptive habit, feels always ill and dispirited in the morning: when asked why she never speaks at breakfast time, she says it is lest under these sensations she may speak ill-naturedly. I know one who from mental exertion at night, feels for the few first hours of the day all the languor and exhaustion of disease. Having the care of children, she never reproves them or gives them orders till the sensation goes off, because she feels that she must wait to be in a good humor herself, before she can judge of any thing, much less venture a reproach. This case is more clearly physical than most—and yet it can thus be governed. I often hear ladies say in their families, "Do not tease me to-day, for I am unwell." I should not have the least objection to hear them say, 'Do not tease me to day, for I am in an ill-humor'—the candor of the confession on one part, and the shame of it on the other, might put an end to the ill-humor in both. That all can control their humors is certain; because all do, when there is a necessity for it. In certain companies, in the presence of those we fear, or with whom we have some purpose to effect, either the ill-humor is conquered or it is concealed. However the venom be native in our bosoms, the sting is put forth only at our pleasure—and, strange as it is, we reserve it for our best and dearest; for the torment of our home and the misery of our families."—*The Listener.*

[From the Liverpool Albion.]

Sunday Travelling.—We learn that there have been warm discussions at the Railway Board, on the question, whether the Liverpool and Manchester Railway Company should run their locomotive machines on the Lord's day. We are not in possession of the reasons *pro* and *con* in the course of the debates; but we believe, those debates were long and animated.—Whilst one Director maintained that every kind of secular employment, on this sacred day, is sinful, and that, as no truly religious man would do any work on Sunday, so could he not conscientiously derive any emolument from the labors of other men on that day; several directors declared that they could not see any thing sinful in Sunday travelling, and could not, therefore, perceive the slightest reason to lay up the Company's machines on that day; adding, that if they did not run their locomotive engines, other people might place new ones on the road, and thus deprive the rail road proprietors of large sums of money. Another set of Directors, who live according to "the strictest sense of our religion," whilst they admitted the force of the objection against Sunday travelling, as urged by the first Director, on the ground that it was in defiance of the direct command of God, yet thought that persons who were *forced* to journey on that holy day, ought not to be deprived of the means of travelling; they voted, therefore, that the locomotive engines might lawfully convey passengers whom *necessity* compelled to travel on the Sabbath.

How the Directors were to discover the reason of a man's taking a journey on Sunday, whether it were on business, for pleasure, or from necessity, (a word of large signification) we know not; but the *necessitarians* soon found that the attempt to reconcile their consciences and their pockets was vain. They agreed, therefore to form a truce with the advocates for unlimited travelling, and to split the difference between them, by permitting the locomotive engines to travel between Liverpool and Manchester, and *vice versa*, out of church hours! The Director who boldly maintained the sinfulnes of Sunday travelling, and the iniquity of the professors of religion making money by the crimes of their servants, as soon as the majority decided against him, resigned his situation at the Board, sold his shares at a premium of £95 per share, and washed his hands of the whole concern. We understand that at least one proprietor has followed his example, taking the same view of the sinfulness of Sunday travelling which his friend the Ex-Director takes. It is said that a number of Ministers resident in Liverpool and Manchester are about to draw up a remonstrance to the Directors on the subject, when the whole question will, of course, come before the public.

A WORD IN PASSING.

Solicitous. Neighbor Placidus, I am quite distressed at the reckless opposition which is made against pious institutions.

Placidus. Well, I confess that my feelings are of the opposite character. I see much in this very opposition which encourages me.

S. How so?

P. 1. I perceive, that the men who make the most opposition and noise, are in general, persons who give next to nothing to any good object.

2. I observe that they are generally of that class of the population, which feels most unwillingly every reforming influence. They seem affected precisely like certain personages of old, who, upon meeting with the Saviour, cried out, "Let us alone."

3. It gratifies me exceedingly to observe, how little these opposers have to say against us.

4. I am glad to have the benevolent patrons of good institutions so entirely relieved from the necessity of watching them.—It is a great saving to the cause.

5. I enjoy very highly, the blessed contrast, which the friends of religious enterprise and Christian morals present to the other side. How beautiful are piety and benevolence, when set off by their opposites!

6. I am persuaded, that this stirring up of the sediment is necessary to purify the fountain.

7. From all this I infer, that a great work is doing among us for the cause of pure religion, and for the best interests of our country, and of the world.—*N. Y. Obs.*

An Allegory.—One of the fathers has an allegory to the following effect:

A hermit was conducted by an angel into a wood where he saw an old man cutting down boughs to make up a burthern. When it was large, he tied it up, and attempted to lift it on his shoulders and carry it away; but finding it very heavy, he laid it down again, cut more wood, and heaped it on, and then tried again to carry it off. This he repeated several times, always adding something to the load, after trying in vain to raise it from the ground. In the mean time, the hermit, astonished at the old man's folly, desired the angel to explain what this meant. "You behold," said he, "in this foolish old man, an exact representation of those Christians, who, being made sensible of the burthen of their sins, resolve to repent, but soon grow weary, and instead of lessening their burthen, increase it every day. At each trial, they find the task heavier than it was before, and so put it off a little longer, in the vain hope that they will by and by be more able to accomplish it. Thus they go on adding to their burthen, till it grows too heavy to be borne; and then in despair of God's mercy, and with their sins unrepented of, they lie down and die. Turn again, my son, and behold the end of the old man whom thou sawest heaping up a load of boughs." The hermit looked, and saw him in vain attempting to remove the pile, which was now accumulated far beyond his strength to raise. His feeble limbs tottered over their burthen; the poor remains of his strength were fast ebbing away; the darkness of death was gathering around him; and after a convulsive and impotent attempt to lift the pile, he fell down and expired.

"CAUSE UNKNOWN."—As I stopped a few moments at a tavern lately, I heard a lounger read, 'Mr. ——— was found dead in a hotel at New-Orleans. His brains were blown out; supposed to be by his own hand. Cause unknown;' and when the man had had read it, he turned to the other side of the newspaper, stretched his feet out, and puffed his cigar, at his ease. A sickening sensation came over my heart; for the deceased had been a friend of mine; and I would have given worlds to have had the cause of his death 'unknown' to me.

He had started into life a bold, ambitious, talented, honorable man,—gifted with deep capacities for happiness—intense in all his feelings, and all his hopes. He early united himself to ——, a great beauty, a great wit, and the leading star of fashion. He did not mistake admiration for a deeper feeling; he really loved his wife with that devotion which forms the early dream of woman. And she said, and thought she was in love with him.—But it could not have been *love*,—else she could not have crushed his heart, and trampled on his affections as she did.

Young, elegant, admired, and most of all *beloved*—she had the strongest and the best of human motives to support her resolutions,—yet she became the degraded victim of intemperance! She even led her little ones with the subtle poison; and the flaming curse was issued into their young blood, before they had words to ask for it! Here was a melancholy end of all his high hopes, and strong affections. He tried remonstrance—he tried entreaty—he tried to renew the tenderest recollections of their early love—he tried to change the scene—all would not do. When last I saw him he was sadly changed. His sparkling eye and fearless brow were now always bent toward the ground; he seemed overpowered with a load of shame. He went to New-Orleans on business—and sick of the past, frightened at the future, he committed the frantic deed we have mentioned.—How few of the thousands who read his fate, will think of the bitter, long protracted agony which broke that noble heart.—*Mass. Journal.*

March of the Mind.—A newspaper published in Turkish and Arabic, has been established at Grand Cairo in Egypt, being the first attempt made by the Turks to get up a periodical in their vernacular tongue within the boundaries of their oriental dominions. The contents of this Gazette consist of state documents, records of the arrival and departure of vessels, domestic, mercantile and agricultural affairs. It was established about a year ago by the Egyptian Vice-roy, who was anxious to promote the introduction of European refinements among the people he governed. The paper is entitled the "Occurrences of Cairo," there being no word in Arabic corresponding to our newspaper or gazette: it is certainly a literary curiosity, and we should like to exchange with the editor for the novelty of the thing.—*Albany Christian Reg.*

The Rothschild Family—The family of M. Rothschild, whose financial transactions were never equalled by any one family in any age or country, are the sons of a banker and dealer in ancient coins, and afterwards a loan-contractor, at Frankfort. He was a Jew, and it was chiefly in consequence of his character and influence that the Grand Duke conferred upon the Jews the full enjoyment of civil and political privileges. He died in 1812; urging his five sons to live in inviolable unity and affection, which they are stated to have done, all being connected in one common European firm, the several members of which reside respectively at Frankfort, Vienna, London, Naples, and Paris.—*Chr. Obs.*

Pennsylvania Canals.—The Philadelphia Sentinel says: It is believed that all the state canals which had been authorized by the legislature to be placed under contract, will be completed for navigation by the 15th of November ensuing. The water has already been let into two hundred miles of canal, which is now navigable, and the local newspapers inform us that the Delaware, the North and West Branch, and additional portions of the Western and Juniata divisions are now filling, making a further navigation of 150 miles. The remainder of the authorised canals will be completed by the 15th of November. By the 1st of December, the grading, bridging, &c. of forty miles of the road way of the Columbia and Philadelphia rail road will be finished ready for laying the rails.

There is now a continuous line of canal from Philadelphia by the Schuykill, Union and Pennsylvania canals, to Augwich, near Huntingdon, on the Juniata, a distance by the canals of 249 miles. The line will be extended twenty miles further within the present year. The whole line from Johnstown, at the western side of the Alleghany mountain, a line of upwards of 100 miles, will be navigable by the 1st of November. This will leave a space of but 78 miles between Huntingdon and Johnstown to be completed in order to effect the connection by canal and portage between the navigable waters of the vast vallies of the Ohio and Mississippi and the city of Philadelphia.

Steam Boat Wheel.—The Buffalo Journal notices a new water wheel for steam boats; the object of which is to avoid the loss of power which now arises from the resistance the buckets of the wheels meet as they rise out of the water. The buckets are all hung upon pivots, at the periphery of the wheel, and at the other extremity of their width they are locked in a groove, while propelling the boat; but the instant they reach the lowermost point of depression, in the wheel, where their action can no longer urge forward the vessel, this edge is released from its confinement, and the paddle turns upon its pivots so as to rise edgewise from the water. This locking and unlocking is effected by a species of eccentric wheel; and the whole machinery is apparently so simple and compact as to preserve it from derangement. The wheel is to be composed of iron in all its parts.—*Am. Trav.*

Not 'Comfortable.'—"When I first came here to settle, about forty years ago," says a western farmer, "I told my wife I meant to be rich—all she wanted was enough to make her 'comfortable.' I went to work and cleared up my land. I've worked ever since, and have got rich—as rich as I want to be. Most of my children have settled about me, and they have all good farms—but my wife an't 'comfortable' yet."

THE CHRISTIAN ALMANAC
FOR 1831.

JUST received and for sale, at SKILLMAN'S BOOK-STORE, *Lexington, Ky.* The Christian Almanac for 1831, by the gross, dozen, or single. Also a general assortment of Theological, Medical School, and Miscellaneous Books—very low for cash.
Lexington, Oct. 5, 1830.

BIBLES, TRACTS, AND SABBATH SCHOOL BOOKS, for sale. A constant supply of the above publications is kep on hand in the Depositories, at the Store o Stephens, Winslow & Stephens, Main-street
Lexington, Ky. June 29, 1830.

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